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The World an Educational Unit with centralized education as the controlling force.

By Adams Danforth Raub.

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THE WORLD AN EDUCATIONAL UNIT

WITH CENTRALIZED EDUCATION
AS THE CONTROLLING FORCE

A plea from the poor for the same educational home environments as the rich enjoy, and a plea from the rich for better thought

By ADAMS DANFORTH RAUB

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THE WORLD AN EDUCATIONAL UNIT

THE world wastes too much—more than half its power, more than half its riches, more than half the lives of its men.

The power created and lost without use far exceeds that actually put to useful purpose. The energy produced—always at great cost—and frittered away without productive employment would lighten the labor and double the blessed results of all effort. The money wasted by half the world would keep the other half from want. The food destroyed by millionaires would sustain the millions. The opportunities missed by the fortunate would, if utilized, banish misfortune from the earth.

There is in the world more of power, of money, and of food than the race requires. The stream of resource coming to man is unfathomable. If wisely conserved and thoughtfully directed, this stream would lose no feast that body could consume or brain demand, not a penny of cash that wealth could use, and not an atom of power that possession demands or posterity could employ. The millions who lack would want no more; the work undone would be accomplished; the promise of creation would be fulfilled.

More than half the power locked in coal passes up the chimney in useless smoke. More than half the energy consigned to man is lost in experimental and undirected effort. More than half the race, born to a heritage of hope, dies in despair.

Why, if the world possesses all that is needed by the race, is the race still vainly trying, still spending the years in hopelessness, still sinking in the sea of failure?

Because the wisdom of the world is even more unequally distributed than is its power, wealth, or food; because the millions are untaught, though able teachers abound; because there is no bond linking the sons of men together in one great family; no wise strength, born of unity, which, without impoverishing or crippling the rich, the wise, and the fortunate, still aids the weaker brothers by *showing them how.*

The race is doing less than it can because we do not help each other; because there is no unity binding us all together; no common purpose by which the wise may teach the unlettered. If there were, the potentialities of man would not be wasted in smoke; the wealth of the world would not lie half idle, half the subject of continual quarrel. And *there would be no more war.*

Many good men the world over are looking for some practical plan to be adopted by civilization, by which to produce a perfect and indestructible international union—a world brotherhood. Let the reader bear with me to the end of this article, and see if the idea and plan here suggested do not solve the many problems.

According to statistics, about one-fifth of our population is continually in school. This accounts for the wonderful advancement of the last century. As children, we are taught by father, mother, and the kindergarten; and afterward by our secondary schools and colleges. In this article I shall endeavor to prove that it is a duty government owes to itself—and to the race—to extend further educational facilities for the benefit of the elders, those in middle life and in old age.

If this idea is an innovation, so were free schools at the beginning. The wonderful printing-press and the postal service have made this idea practical. I believe it is wise to secure centralized education, which is rep-

resentative of the people; furthermore, this teaching may be used as a governing force, thus adding greatly to the value of the education itself.

To introduce this plan, we must lay the foundation of a national press. Consider the grand results that would be obtained: Each family in the republic would receive the following five papers, edited by a combination of great talent in teaching, men capable of imparting useful knowledge in their specialized branches for the general profit and advancement of the people at large.

Paper First should be an agricultural journal, published under the supervision of the Secretary of Agriculture, at Washington, then reviewed and supplemented at the experiment station in each state, to suit the climatic conditions therein; thus would be perfected the industry of some twenty millions of farmers who hold in their hands our greatest national prosperity.

Paper Second should pertain to science and literature. It should contain articles on physics, chemistry, geology, astronomy, electricity, etc., and should treat also of inventions, mechanics, biography, and history; it should contain comments on the books of the day, literary articles, reviews; it should contain a department pertaining to home life, the fine arts, music, painting, hygiene, and domestic economy; it should contain miscellaneous articles on party measures and political economy, giving both sides of all public questions, so that each citizen shall be able to cast his vote intelligently.

Paper Third should be a "youth's companion," similar to a publication so designated which is edited in Boston, Mass.

Paper Fourth should have articles suitable to man's spiritual nature, undenominational and presenting a pure morality.

Paper Fifth should be devoted to all questions of reform—the temperance question, municipal government, the concentration of wealth, trusts and their effects, crime and its prevention, etc.

The entire series of these five papers should be sent under one cover to every family in the United States each week. The estimated cost is seven cents for each family. Such a series of papers, so produced and so circulated, would be a fortress against the destruction of government—a source of immeasurable united strength for the nation. Its scope makes it a fountain of knowledge, and the reliability of such a publication would guarantee the acceptance of its conclusions.

Let us estimate a few of its uses. As a reform measure, it would enter all the homes of the now unconsidered part of our population, giving them new views of life—views good and pure, above reproach.

The very poor cannot afford to buy books, and public libraries are confined to favored localities. This plan excels, inasmuch as the series of papers, in itself a library of universal knowledge, reaches every family and becomes its own property and subject to its own liberty—a practical exponent of the acceptable doctrine of peace on earth and good will toward men.

Government has yet many unsolved problems. One of these is the race question. By this plan the colored people would be reached in their own homes—whether north or south—with educational facilities, assisting them to become capable, respectable citizens of the republic; it would make sectional strife and a future civil war impossible by giving the commonwealth a continuous, homogeneous education. Our national experience from 1861 to 1865, costing the North and South billions of dollars and the destruction of property, added to the pain and

death which placed the nation in mourning, should be remembered, and internal strife avoided. Financially speaking, take the principal, the destruction of property, the interest on the cost of the Civil War, and finally the pensions, and we have a summary of nearly forty billion dollars to date, with the interest perpetually compounding. Wars and rumors of war should and could be made ancient history. All power should belong to the people; and I desire to suggest a centralized education as a general controlling and governing force.

Let an educational department be formed at Washington. Then, let us say, thirty men, with the outgoing President, should be selected by the President and ratified by the Senate to serve as life editors, after the manner of appointing the judges of the Supreme Court; thereby men of the same world-wide reputation for profound wisdom, great learning, and integrity of character would be secured. Moreover, in addition to these, one editor should be appointed by the Governor of each state and ratified by the lower house of Congress to serve a limited number of years. But no editor should be eligible to appointment unless vouched for by a board selected by our best colleges. The body of men so chosen would form an editorial college at Washington. The plan becomes simple and economical, because on so large a scale.

The first papers should be issued to the District of Columbia. Advance sheets should then be sent to the capital of each state for supplementary printing and for distribution to each family through the post-offices. The college of editors should organize into committees, each committee to have control of a special division of the publication and be empowered to purchase manuscripts, to employ specialists, and to take other necessary steps to bring the paper to the highest possible degree of per-

fection. The committees would have unlimited facilities for public good.

This plan is representative of the people, and the thought going out to the people will be unsubsidized and truthful. If desired, each side of public questions could be considered in a public discussion, in contributed articles, for the enlightenment of the voters. The conclusions would be vastly more correct than with the present plan, where party men take party papers which gratify their prejudice or which have too much partisan enthusiasm to be reliable. Such a publication would rapidly assimilate, educate, and give a correct influence to the great numbers of immigrant home-seekers constantly landing on our shores.

Should it be deemed wise by the people for the government to pursue an expansion policy, in order to aid commerce, to push Anglo-Saxon civilization, or for any other reason, the plan here suggested would rapidly assimilate the Hawaiians, the Porto Ricans, and the Filipinos. If they are to be in any degree a part of the republic, they should—in justice to the rest of us, no less than in fairness to themselves—be instructed on the best thought of the citizens whom they are to join. They should have lessons in self-restraint and in self-government.

Such a plan might make inducements for the Cubans to join our sisterhood of states. The larger and better educated the nation, the better the publication. During the Spanish war the writer felt that an alliance with some other country would have been acceptable, fearing a combination of nations against us in Europe. A world emergency may yet come when such a movement will be acceptable and prudent. Such an alliance could be made by an exchange of writers in a formal manner; it would

be purely an educational one, amounting to an appeal to the people to create a sentiment, and therefore would not be entangling. Such an alliance would be very effective if made strong enough, and such a publication would be a national mind wherein the opinion of the writers makes the opinion of the people.

Much has been said of the wonderful stability and power of centralized governments, it being recognized that the only trouble in centralization is despotism by armies through physical force. In this plan we have all the power and stability without the danger. We, the people, may have centralized educational influence for the sake of self-knowledge, guidance, and unity that gives us just what we need. We, as citizens of a republic, would be bound together by blood, language, thought, interest, commerce, and by an education invincible in the blending, giving us increased intelligence. In this way the United States would become an educational unit.

Hope suggests that we make our republic indestructible and make a home wherein the proverbial English liberty may live forever.

Now comes the question: Can the world be made an educational unit after the same plan? We answer that it can. In view of the importance of such a movement, we ask that a *national assembly and press* be established in each country—in other words, a duplicate of the department we have suggested as a promising reform for this republic.

Then we shall ask for a more important assembly than has yet been established in any nation. We would call this greater assembly a World Congress. Its make-up and selection should be from among the men forming the various national assemblies. We would then have an assembly or congress of the world's greatest talent, a

court of arbitration for the world. These men would, as a body, find educational employment for themselves through each national assembly, to all the post-offices in the world—thus reaching each family and each mind in a manner that is simplicity itself.

A few years ago this scheme would have been impossible. The telegraph, the railroad system, the postal service, and the printing-press had not then reached perfection. Now, such a national press would hold the people together with a unifying influence equal to that of a commissary department in an army. Man is a creature of education, and the mind grows hungry for mental food just as does the body for its nourishment.

The ills of civilization are many. War is one that from the dawn of philosophy has been regarded as a waste of human energy, the curse of humanity, the enemy of spiritual life, the bane of the dark ages, and the scourge that breeds famine, pestilence, and death. War means permission given by civilization to two minds to hurl thousands or millions of human beings together in armed conflict, sometimes even in dispute over a national line in a wilderness, as in the Boer war. Often the question is one that a homogeneous education or a higher civilization would have rendered unimportant.

Suppose that when the earth is fully civilized it contains fifty nations, and two of them get into a dispute. Such a congress as that here suggested has access to every ear in the two contending nations, and can reason as if face to face with them. Being composed of earth's greatest talent, their arguments and pleadings should be successful. But as a test of power, and in case of final resort, the minds of the forty-eight nations are to be heard from, whose duty is made plain to them by education, and who would support a world's congress by their

combined power. We may conclude that a moral and financial suicide would not be permitted by the people of the two governments. The merit of the question in dispute must find its way peaceably to this high court of arbitration, dignified by all the nations for the purpose. In ancient times people invoked the power of the gods. Are not we justified in invoking the vastly more powerful Spirit of the Age?

This would be the invocation:

"May the Spirit of the Age build for each nation a national press, a perpetual clock of learning, the sweep of whose combined pendulums reaches from the capital of the earth's assembled wisdom to each home in the world. May the armed camps of Europe be broken up, and college life be substituted for soldier life! May the multiplied billions and billions of wealth now expended in idleness, in armament, or in war, be expended in educational facilities for the children of men!"

A small fraction of the expenses of war would pay the expenses of the national press. A publication such as described substitutes itself for the dime novel, the literature of the anarchist, and other bad reading matter. It reaches every corner in every dilapidated hut in the world, and becomes an antiseptic against each vice or combination of vices that fills our courts with criminals, our poor houses, asylums, jails, and penitentiaries with victims, and the world with weakened minds. At first, it might be said, many of these publications would not be read. This is true; but that very fact within itself is the proof of an unhealthy condition.

A government does some things better than can individuals acting for selfish ends. An example of what could not be done by individuals seeking their own gain is the postal service. A world effort is required in some

things. Yellow fever, bubonic plague, and consumption are examples. A world congress, representing all the people of earth, would give a combination of power that might in time eradicate the seed of every weed from the face of the earth, and make our globe a new Garden of Eden. There can be no limit in doing good or in eradicating the bad in any field.

An alliance of the world's minds for the sake of betterment would make life, liberty, and property safe throughout the entire earth. Capital is quick to see advantage, and Africa, Asia, and South America would quickly be made the home of much permanent investment. These countries would be made to absorb hundreds of thousands of miles of railroads for the incoming millions, for the new civilization—just as a like phenomenon has been seen in the United States. This means the greatest and the most permanent impetus ever given to manufacturing industries on any continent.

Best of all, the universal civilization that an alliance of intellect would develop, would be made indestructible. Whence could come any element of danger that a well united mankind could not wisely consider, and then control or remove?

Does it not seem a better order than the war and the waste of the present arrangement?

We see in print that some of our greatest minds are predicting the downfall of this republic, a republic the greatest the world ever saw. There are numerous grounds for such prophecy; among them, our expansion into alien races, and the corruption and bribery that have become familiar to all who read. The prophets of calamity point to the fact that centralized combinations of capital make might; that the situation is the same as in a powerful despotic nation; that when might makes

right, justice weeps and is inconsolable. They point to the fact that since the dawn of mankind nations have come and gone—and this is true; that history repeats itself; that a time will come, as in the past, when the earth will know us no more; that bribery is a sign of eternal decay; that ambitious men in all ages, together with vice, are the direct cause of anarchy, bloodshed, and misery.

But with the plan here suggested we evolutionize; we run jealousy, selfishness, and war out of existence. We act on the aggressive, and make the world a school through a world congress and group of national assemblies—twin agents of wisdom to teach and guide us, two divine shepherds of protection which allow neither man nor nation to stray; persuading, not forcing, leading, not driving, giving, and not taking—two combinations of master minds to assist each home and individual to the utmost, whereby each personal advancement is limited only by its own effort and capacity.

This plan is not difficult to accomplish. It needs only an educational division in all governments that will unite and, when united, be like the arm and hand of the Almighty, reaching down through clouds and lifting civilization to higher and higher levels.

Master minds throughout the world desire employment and honor. Simply a little legislation ends the task. Right here in the United States are millions of minds hungry for mental food. Right here in the United States are men who can supply the demand. In a matter so easily accomplished, why procrastinate? Let us, of this Anglo-Saxon republic, be the first to try this experiment, this organization of educated government, this effort to consecrate home life, to the end that all things evil and wicked may perish and that all things noble and good may take root and grow and remain imperishable; and

to the end that each fireside shall find contentment, shall be made attractive, instructive, and happy. Then, if other nations shall follow our example, a higher, nobler, grander civilization awaits us, whose force must cover the entire earth, stimulating and educating each atom of mankind toward moral, mental, and financial betterment. We claim that if dollars and cents can be organized so as not to fight each other, and if the organization can be made economical and otherwise beneficial, so can the moral and mental interests of all men be organized for mutual gain.

An educational division of all the nations, even when united, changes the structure of no government, except by inner evolution. But this reform means more than an outward and visible change could imply. It means that the entire manhood and womanhood of the human race, acting under modern and reasonable methods, can be controlled as a body and at the same time uplifted to the highest plane of utility; that the wisdom and strength of the earth will concentrate upon each mind and make each nation a college. The world is a larger college, containing as many rooms and places of active improvement as there are human beings in existence.

The success of this movement, by its ability to extinguish war and gradually to eliminate crime, would realize the perfection of economy. It would in many other obvious ways bring an increased ratio of material betterment; therefore, the movement would cost no sacrifice.

Civilization so constructed would meet the approval of Omnipotence, for perfect environment would constantly surround our children, ennoble them, and keep them in the midst of peace, thrift, and wisdom forever.

All nations ask for a unity as against a world internal menace. This plan secures such a unity outside of diplomacy, a unity that forever perfects itself by assisting and directing experimental effort as a whole, and, in the nature of things, compelling, through conscience, exact justice to all.

Much depends upon the United States. We, as a republic, are untrammeled, and are said to be the hope of the world. If so, shall we not, as a nation, set an example, and, as a nation, start a practical movement in national unity and in world unity that will, in a coming time, bring the whole world under one great beneficent and perfect educational influence, to the end that the limitless good of the earth may rest in blessing on all the children of men?

In the past a condition mostly the reverse of unity has obtained; history shows that in all times and in all ages the bane of humanity has been the betrayal and perversion of power. Therefore a world's congress of educators and a centralization of thought is needed in behalf of human liberty, human rights, and the safety of nations. Furthermore, such a congress would guarantee absolute fairness in commerce and trade, and not only this, but it would determine and dictate the character and expression of the thought that would go to each mind. Each nation being represented in this convention by its greatest wisdom, such a body of men would represent the world's judgment, and their power over the world's mind would make a perfect world unity. How to accomplish such a unity is the question of the day.

In order to make progress in this article, let us presume each nation willing to furnish the means to transmit such wisdom and learning to the people; then would come the question of organization and how best to secure

the character and purity of such a congress in its first conception. The responsibility would be on modern civilization, after which we could point to a precedent. The United States, in her organization, made it incumbent for each state to enter her union by request and permission. In this new educational organization the backward and half-civilized nations could be admitted to a congress of instructive nationhood just as our western states have become an active part of our civil union. If compulsory education is right in principle for the preservation of a state or nation, why not at a proper time multiply its scope in favor of such an international educational unity because of the stability it would insure, and make such civilization world-wide? We, however, point to the fact that such a congress would be in control of civilization, and its members, being themselves educators, would necessarily be aggressive; they would extend their own influence.

All questions in betterment are important, but of multiplied importance is the problem of a world unity. At The Hague Convention, called at the instigation of Russia, all nations expressed themselves as extremely desirous of such a unity. If all are desirous, what nation could object to a world unity founded absolutely upon individual betterment? The daily converse with the world's greatest intelligence would bring to each citizen a permanent betterment in every conceivable direction, therefore a betterment immeasurable. All people desire to be advanced along the line of their own and universal betterment. There can be no other plan, for some lines of improvement are world-wide in their nature and require so extended an influence that nothing short of a universal organization is adequate. To illustrate: The necessities of posterity require the world's

forethought—our descendants deserve a more economical use of the coal beds or a satisfactory substitute for this fuel; their necessities demand the preservation of forests, the maintenance of soil fertility, the benefits of useful forms of animal life liable to become extinct through immoderate waste. Plant life should be developed to its utmost limit; bird life protected, which in return protects plant life; the oppression of the Jews and the persecution of the Armenians should cease; justice the world over should prevail; millions of people in congested centers, rearing childen and starving, should be persuaded to transplant themselves to some of the many fertile wildernesses, thus developing untouched resources and producing added prosperity and employment. The correction of common abuses is a part of our duty to posterity. The necessities of the human race do not call for more resources, but for a wise, instructive, directing head, a world's congress of greatest wisdom.

As this is a practical age, let us analyze the expense. Seven cents per week means one cent per day for each family, the average family consisting of five persons. At twenty cents per hour it takes each member of the family thirty-six seconds a day to pay tribute. But there comes a rebate in the shape of improved sanitary conditions, resulting in prolonged life in which to earn the tribute. The greatness and the power of organization is wonderful. For its perfection we point to Germany and France, who, when in danger, it is said, can move their entire useful manhood in thirty or sixty days to a given point; then we ask that you compare the expense and the result of the organizations. We repeat, an example of worse than wasted energy was our Civil War, aggravated by causes that never should have existed. Shall we not ask ourselves the question: Are we, the human race,

doing the best we can? We know all governments are made with human hands; observation discovers their want of perfection, and The Hague Convention expressed a need of a closer union between nations. Then why not adopt a combined instructive nationhood? We claim that the twentieth century is an age of progress, of commerce, of evolution, and of betterment. The general assertion that history repeats itself means fatalism.

Civilizations have come, flourished and gone, but in unity they were not organized nor founded upon individual betterment. Had we such an organization, a single wise, great, and beneficial thought might reach all minds and change the world. It would have a channel through which to bring itself to the attention of every human being with the insistence of authority. Then, in view of accomplishing the long-wished-for world unity—an everlasting and indestructible unity—is it not reasonable to ask each nation to serve its people by taking such thoughts as are the product of its own greatest talent, and with centralized environment making each home life perfect? It is evident that if half the world can be so controlled, eventually the other half will be brought to the same condition. In organization we accumulate power. For good and for evil, human mind-power is mighty. This power must be found and left with the people. After Omnipotence, earth's wisdom should control mankind. Under the plan we have presented, all people would be as one family to be educated, and necessarily costly, suicidal, ambitious dissensions would disappear; moreover, livelihood would be more easily obtained. Intellectually, in mind and thought, the human race would become homogeneous and attain the greatest excellence. Indeed, the measure of every known and inconceivable excellence that would be reached by posterity

under such advantages and inspiration could know no limit.

Believing that the United States, by her own example, argument, and persuasion, could influence the nations of the world to join hands with her in establishing a world educational government, we submit our plan of proceedings. *While all nations within themselves are organized as we see them, we now point to the fact that civilization itself as yet has not been organized; hence this undertaking of a world necessity on lines educational.*

To the coming friends of this movement, and to those who fortunately control the greatest republic the world ever saw, we venture to say, should the United States adopt an educative department of government suitable to this movement, all other nations in defense of their own commerce and trade would be compelled to establish the same. Why? The reason is this: Such an educative movement upon our part would encourage and stimulate the inventive genius of the American people to an extent unparalleled. We are already, on account of our multiplied advantages, absorbing the world's trade. With such additional awakening, by so assisting and intensifying the American genius, our manufacturers could and would make still lower prices and immeasurably greater inroads upon trade, thus compelling, by greater intelligence, but in a legitimate and natural competition, all other nations to better educate their own people or retire from competition in business. Thus the American people hold the key to the movement, and, being their own masters, have the power to establish a world condition of this kind. The primary question, therefore, relates to the possibilities of establishing a suitable department in our country. The situation is this: We have two dominant political parties, each seeking

every advantage in its own behalf. Should the party in power neglect or refuse to grant this educative movement, such a question would become a national issue. The plan strengthens each mother's hands, and no father would oppose the movement. The very essence of the issue that would be forced into debate is this: Are armies and armaments necessary to a civilization that can be controlled through the mind? We repeat, the world is bending under unnecessary expense.

Our demands are most reasonable; we simply ask for an organization wherein earth's wisdom can constantly address and educate power. We claim that if a nation can be controlled and educated, and that if the world can be controlled and at the same time educated, it ought to be done, for multiplied billions in economy would thus be secured each century. Be it remembered, however, that the future of civilization is not a question of finance, but of organized intelligence. To establish the plan we propose is a matter of legislation that can be quickly accomplished. Then, under the most enlightened and useful system a world could know, were civilization to develop ever so far, the centralized wisdom of the nation and of the earth would forever be dominant, and on account of the environment the system would supply no part of civilization could ever again recede.

In view of the accomplishment of this movement, we again point to the unbounded prestige of the United States among all nations, and we desire this republic to be both a leader and an educator—a leader by being an object lesson, and an educator by means of precept and argument; the latter through the centralized wisdom of our nation as represented by a body of men who could and would plead the cause of human rights to a slowly improving race of people constantly and anxiously seek-

ing betterment. From this stand need we doubt that God's beautiful, exhaustless earth must become a world republic in representative and progressive thought, securing to each country and government an absolute national unity, to all the nations combined an absolute world unity, whose foundation stone is human development?

The population of the United States will soon be one hundred millions of people, or, say, one-seventeenth of the world's population. Our influence, so solidly developed, so wisely and sincerely directed, would be almost supreme.

At present the waste and unoccupied lands of the earth could, if utilized, many thousand times pay the world's indebtedness. The material interests of the world are the same, and the world is already highly enough civilized for our purpose, and were our government so organized it would be enabled quickly to establish these views. If so organized, all humanity would be allowed to witness an example of one hundred millions of earth's wisest and greatest people speaking in one mighty voice. For the world not to listen to a voice so emphasized would be against its own interest.

Can this obscure article in some way make such an idea and plan of educational government in the United States a national issue, and thus lead up to the plan of placing all peoples under one great and perfect educational voice and influence? For certainly as this republic goes on this question, so goes the world.

Were we asked to name our idea and plan, it might be called *national and world educational paternalism.* All governments are paternal, or are supposed to be. The three divisions in government we now have are paternalism pure and simple. But it is an uncompleted paternalism. We are living in and under an incomplete

government. We ask that the divisions in government shall be: Educative, Legislative, Executive, and Judicial. Is an educative division in government unreasonable when established solely for the sake of mind government or mental (representative, of course) control? This is aside from the merit in the organization that may be credited to scientific education.

If not considered unreasonable, but safe and economical (as compared to physical force by armies), then we shall eventually have a mind government by persuasion and argument (to grow world-wide as physical force is abhorrent), wherein scientific education within itself is but a welcome addition. We shall indeed have a double benefit. Let us suppose that an educative division in government as described is made a national issue. This issue, with a vote of approval, at once commits this republic enthusiastically and aggressively to such a movement. We, as a republic, are now armed by act of Congress with a printed voice reaching one-seventeenth of the world's population, and necessarily commanding the world's deepest attention, and advocating home and fireside education by a world's congress.

In this plan we now claim to occupy an infallible position; a failure to establish a world unity from such a standpoint would be impossible, as such agitation, preaching, arguing and pleading with the nations of the world by this, the greatest republic the world ever saw, would so continue indefinitely, or until such power was revoked and taken away by another act of Congress (which would be never).

All people desire betterment, and all nations desire to disarm, and the literature of both aspirations would be loaded down and saturated with the world's greatest and most useful thought, coming in the way of educa-

tional philanthropy to the rich and poor alike, and obtainable at an expense many times less than the cost of war. If the nations now accept this particular mode of home and fireside education, its acceptance carries with it a governing force by argument and by persuasion, and controlled by a world's congress, outside and independent of every nation, which destroys the fighting capacity in every nation. This governing force could be strengthened by all the nations jointly arming such world's congress with delegated ability like that of a Supreme Court and with a power to silence any national assembly, it being absolutely necessary to do this to collect a national debt or to prevent war; and it is also understood that such a world's congress should herself assume all the educational duties of each national assembly and thus cover every temporary emergency.

War can be prevented if such a mode of home and fireside education can be added to our present institutions. In this article we ask the United States to copy Russia at The Hague Convention, to stand upon her own dignity as a nation and proclaim by her own example leadership within herself in such a movement for the world's betterment, cordially inviting each and every nation into such educational copartnership, to share and share alike and be good comrades to the end of time.

Comes now the question of immediate action, to launch at once the national issue of an educative division in government as described, a work whose accomplishment is the key of the situation and necessarily the summit of our ambition. Our appeal must be answered by the people of this republic.

Lately and for the year 1909 we as a republic appropriated some four hundred millions of money for the army and navy and for pensions. At the same time all

Europe, when upon a war footing, aside from naval expenses must feed, clothe, and pay some sixteen millions of soldiers, besides the cost of the mechanical equipment for the destruction of both life and property; and all the capital for such an outlay is called defense money. These are facts, and not theories, and this condition is for future correction. Our plan reverses this situation exactly. We claim that if every soldier and sailor on both continents who is the recipient of a war pension were transformed into a first class school teacher and the resultant army of pedagogues were scattered over the earth, our plan of enlightenment would still be the better plan; our distribution of thought is more perfect, and we concentrate man's wisdom. Could we have but a part of the brutal expense of war and preparation for war for education and publications, then ere long each family and individual of the human race would find in their own home the benefits of such a publication—a literature the offspring and inspiration of earth's selected and greatest talent, a publication at once a world unity within itself. The blend of thought going to each mind from such a Congress would necessarily establish a mental copartnership of the human race with that Congress; each and every thought would be absorbed by the public and mentally acted upon the same as the lessons learned by a child. Then as it is undeniably true of man that "as he thinketh in his heart, so is he," let us again ask, How could war commence or exist without the consent of such a congress? Certainly from past experience and financially speaking an educative division in government in each country is the most economical step that could be taken. Educationally speaking, ideas should have transportation.

The operation of our plan may be illustrated by a similar work in a local institution that is a type in miniature of the great system we have in contemplation. Purdue University Experiment Station, located in the home city of the writer, could through its use of a subsidized state publication with a department of agriculture and reaching every farm home of Indiana, make every farm in the state a branch experimental station, and thus, through and by intense scientific farming, multiply Indiana's financial resources in this field to a figure undreamed. Then bring to such a condition each state and territory in the United States and eventually all the nations of the world! Remember, too, that such a condition, with respect to agriculture, is but one circumstance to be considered in favor of a world educational government or unity. In other words, such a unity as is illustrated by Purdue University Experiment Station would mean that this grand old world, bursting with resources from its center to the sky for the use of man, would be transformed into a great and mighty school wherein the human race eventually, individually and in mass, would improve in all directions, and this continuously, swiftly, and with certainty.

In this plan each member of the human race has virtually the balance of humanity in his employ seeking development, and thus as the unity is thereby a world educational government with its foundation on the bed rock of individual betterment, it is necessarily indestructible. And as the many nations constituting what is called civilization have no common purpose nor organization, and badly need both, we herewith submit the foregoing plan for a world educational structure and unity for consideration, as a national and world issue.

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A Plan to Conserve the World's
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